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ABSTRACT

This monograph addresses the recruitment and retention of Native American Indians in University Affiliated Programs (UAP) which train personnel to provide health, education, and social services to people with developmental disabilities. It is designed to assist UAP faculty and staff to develop a comprehensive plan to increase the participation of Native American Indians. A chapter titled "Current Issues and Demographics" documents the low American Indian enrollment rate in higher education and its causes. "Identified Problems and Attempted Solutions in Education" outlines factors contributing to declining college enrollment among Native American Indians and uses a poem and a personal narrative by Native American Indians to describe the inadequacies of the education system and the cultural influences contributing to the target population's alcoholism and lack of personal goals and motivation. "Breaking Down the Barriers" focuses on three major barriers: cultural, academic, and financial. "Programming Possibilities" describes the essential components of a recruitment and retention plan: faculty involvement, financial assistance, marketing strategies, and cooperative efforts. Exemplary programs from Alaska, California, Colorado, New Jersey, New Mexico, North Carolina, North Dakota, Oregon, Texas, the Philippines, and Canada are described. A bibliography of 39 references concludes the monograph. (JDD)

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Recruitment & Retention OF MINORITY TRAINEES

in University Affiliated Programs

EC 233246

NATIVE AMERICAN INDIANS

2

THE RECRUITMENT AND RETENTION OF MINORITY TRAINEES IN UNIVERSITY AFFILIATED PROGRAMS
NATIVE AMERICAN INDIANS

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FOREWORD

This monograph is one of a four-part series on the recruitment and retention of minority trainees in University Affiliated Programs (UAPs). Each monograph discusses the social issues and strategies related to the recruitment of a particular minority population; Hispanics, African Americans, Asian Americans, and Native American Indians.

The monographs were developed as part of a consortium initiative that involved the UAPs at Birmingham, Alabama; Omaha, Nebraska; Portland, Oregon; Vermillion, South Dakota; Dallas, Texas; and Madison, Wisconsin and the American Association of University Affiliated Programs (AAUAP). The consortium initiative was supported in part through a grant from the Administration on Developmental Disabilities (ADD), Office of Human Development Services. Other products developed through the ADD grant to the consortium include brochures, posters, bookmarks, and a video-tape that can be used by all UAPs and their affiliating universities to recruit minority students. In addition, a national conference was held in June 1990 at Madison, Wisconsin to design operational plans for ten UAPs across the country to recruit and retain minority trainees. These operational plans will guide the development and implementation of a state-wide recruitment endeavor that will be done through collaboration with each UAP's affiliating university, feeder colleges, and/or state agencies. All of the products developed through the project and the conference report will be disseminated to every UAP in the network.

The purpose of the monograph series is to provide information and resources that can be used by the faculty and staff at each UAP to develop a comprehensive plan to recruit and retain minority students for their UAP training programs. It is expected that this series also will be a useful guide for the faculty and staff of each UAP's affiliating university and feeder colleges and for the policy-makers and administrators of the state agencies that are responsible for the provision of services to people with developmental disabilities.

The need for increased numbers of minority trainees in the UAP training programs is obvious. There is a growing and endemic personnel shortage within the health, allied health, social and education professions across the country. Furthermore, it is anticipated that about 500,000 higher-education faculty will have to be replaced by the year 2005 (Bowen and Schuster, 1986). As the supply of students decreases, the demographics of the U. S. population also is changing. The predicted rate of growth within the U. S. for the majority population is 3.2 percent; whereas the growth rate for all minority populations is 12.3 percent (U. S. Bureau of Census, 1989). Given the changing demographics of the country, the greatest resource potential for meeting personnel needs in the future will be the recruitment and retention of minority trainees.

At this point in history, the participation of minority faculty and students in the field of developmental disabilities is a matter of survival for the UAP training programs and a matter of whether health, education and social services will be available to both minority and non-minority people with developmental disabilities in future generations. The altruistic goals of some social activists to increase the participation of minorities in academia and the service professions is an anachronism. Today, the participation of minority faculty and health professions is a matter of economic necessity.

Today's UAP graduates live and work in a world that has become a global village, and the ability to work with and to serve people from different cultural heritages ia a necessary tool for all service providers, policy-makers, teachers, and researchers. When the UAP training programs emphasize an Anglo-American perspective instead of cultural diversity, both the majority and the minority trainees receive inadequate training to provide direct-care services and to provide leadership among health, education, and social service professionals regarding issues related to developmental disabilities.

The monographs will assist UAP faculty and staff to develop a comprehensive plan to increase the participation of minority faculty and trainees within their UAP training programs. Each monograph provides information regarding the demographics and educational experiences of a particular minority population and a discussion of exemplary strategies and programs to recruit those students into colleges. The series of monographs reflects the ethnic diversity among minority populations within this country.

Each monograph was developed with the advice and guidance of an advisory committee that was comprised of professionals in education and/or health who were members of the minority populations addressed by the monograph. Committee members helped to design the monograph and to maintain the integrity of the information discussed.

As the editor of this series, I want to express my sincere appreciation to the authors for their outstanding efforts and endurance, to the people who worked with us as advisors to the project, and to the administrative and support staff of the Waisman Center UAP for their notable contributions to this undertaking.

Sincerely,

Mariellen L. Kuehn

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INTRODUCTION

Native American Indians complete an average of 8.1 years of education. At least one-fourth of all American Indian people live below the poverty level. How can education play a role in assisting Native Americans Indians? This question has been asked for at least two generations. One of the most clear and relevant answers is to assign education the role of assisting Native American Indians to develop the skills and knowledge that will allow them to provide health care, education, job training, and living skills to other Native Americans Indians. This is no easy task. The percentage of American Indians in institutions of higher education ranges from one to eight percent in most states. Community colleges on reservations and in urban areas that are focused on minority education serve much larger percentages. Often, however, these institutions do not provide the advanced education appropriate for the health professions needed among the American Indian population.

Difficult, too, is the definition of the term Native American Indian. It describes individuals with a host of different tribal ties; from many regions of the country; in urban, rural, and reservation settings; and with a cultural and historical background that non-American Indians do not fully comprehend. Therefore, recruiting Native American Indians and retaining them in colleges and universities requires extreme sensitivity to cultural issues, understanding of the unique circumstances in which Native American Indians often live, and supportive people and programs which address the educational needs that exist when the student comes to campus. Educational needs may include academic support services which address inadequate skills, counseling and program planning which focuses on career information, and personal and peer support from other students and professors.

Recognizing the need for the adequate representation of minorities in the field of health, many professional schools have initiated special recruitment efforts over the past few years to attract and retain minority students (Davis and Davidson, 1982). Minority students often are discouraged from entering health professions because of their

poor academic performance in high school. However, the lack of minority health professionals impinges on the quality and availability of primary health care in minority communities. Minority health providers are more likely to serve minority patients (Davis and Davidson, 1982). The result is a shortage of health care professionals who are willing to serve minority populations.

This monograph recognizes that the issues and concerns affecting the recruitment and retention of Native American Indians into general college programs are closely parallel to those affecting their recruitment and retention into health profession schools and UAP training programs. This monograph addresses the general issues related to the recruitment and retention of Native American Indians and provides information on specific programs for health professionals. This composite of information can be used by the faculty and program staff at each UAP to prepare a comprehensive recruitment and retention plan to meet their unique needs and situation.

This monograph examines some of the existing literature regarding the recruitment of minorities, particularly Native American Indians, cultural issues which may become barriers to the successful recruitment and retention of Native American Indians, strategies designed to recruit and retain Native American Indians, and some exemplary programs. This monograph is organized into the following sections:

1) Current Issues and Demographics
2) Identified Problems and Attempted Solutions in Education
3) A Reservation Perspective
4) Breaking Down the Barriers
5) Programs and Possibilities
6) Exemplary Programs

The first two sections examine the literature and research on the recruitment of Native American Indians. The third section focuses specifically on reservation Indians.

CURRENT ISSUES AND DEMOGRAPHICS

The demographics of the United States are changing. By the year 2000, it is expected that upwards of 30 percent of the U.S. population will be minorities (Isaac, 1986). Also by the year 2000, the U.S. population is projected to increase by 12.3 percent. Nearly 60 percent of this growth will occur in minority populations (Nelson and Sirotkin, 1987).

Education, particularly higher education, is not keeping pace with these changes. Minority groups are the fastest growing, yet they represent the smallest numbers in higher education. Why? The causes of low minority education are complex.

Minorities drop out of school at alarming rates and are destined to obtained unskilled and semi-skilled jobs that have no stability or upward mobility. This has been labeled as the "cycle of poverty" (Krajewski and Simmons, 1988). The enrollment of minorities in colleges and universities declined from 1982 to 1984. American Indian enrollment declined 5.7 percent during those years (Tysinger and Whiteside, 1987).

It is clear that the economic progress of minority groups depends on the effectiveness of the education system (Krajewski and Simmons, 1988). Yet only one percent of the baccalaureate degrees awarded in 1985 went to Native American Indians. American Indian enrollment in college has remained constant at about seven percent (Krajewski and Simmons, 1988).

Eighty percent of the 1.1 million minority students are attending historically white universities. Most are first-generation college students with families who provide little encouragement or financial support (Krajewski and Simmons, 1988).

Yet there is, at least for some, a desire for education. For example, between 1972 and 1982, 46,000 Navajo people applied for tribal scholarships. About 25,000 received assistance, yet only 2,604 completed their college programs (Report, 1984).

The United States is recognized for its work ethic. Typically, middle-class and upper-class Anglo-Americans place a high value on education for their children. Education is accepted as the means to an end. It also is viewed as a process important to the social maturity of youth.

For minority individuals who are stuck in the "cycle of poverty", the value of education may be different. Economic and family responsibilities force education into the background because the linkage between education and employment is not always a social reality for minorities. The faculty and leadership on U.S. campuses need to work with students to help them see the difference between unskilled low paying jobs and more profitable careers (Galbraith, 1989), and help them achieve gainful employment after graduation. Tribal governments are often employers, and students may find themselves caught in politics if they decide to return to their reservations (Report, 1984). The idea of gainful and meaningful employment becomes challenged and can even be lost.

Particularly acute has been the low enrollment of minorities in medicine, dentistry, pharmacy, nursing, and allied health (Tysinger and Whiteside, 1987). Allied health educators have provided special activities designed to recruit minority students since the 1960s. These activities include summer enrichment, prematriculation, and student support programs. The concern for the recruitment of minorities has been rekindled in the late 1980s. Earlier efforts provide lessons in recruitment and retention (Tysinger and Whiteside, 1987).

In the 1960s a series of federal programs in affirmative action, civil rights, and health care were developed to improve access to health care for all, including minorities, and to expand the supply of health personnel, including minority health personnel. Direct financial support made these efforts a reality. However, federal cutbacks have eliminated this funding base and forced minority students to assume more of the financial responsibility for their medical education. Following the cutbacks in federal assistance, minority enrollments decreased as did the supply of health professionals. Today the need for health professionals in several disciplines is growing faster than average in this decade (Federal Bureau of Labor Statistics, 1987), and the lack of minority health professionals has become an even more critical issue (Hanft and Rugh, 1984).

Trends which force reliance on the financing of medical education through state support, tuition, research dollars, patient fees, and philanthropy are affecting the recruitment of minorities into the medical professions (Hanft, 1984).

Not only are the numbers of minorities enrolled in college small, but the numbers pursuing graduate education are small. Between 1980 and 1984, American Indian enrollment in graduate schools declined 6.4 percent. The number of Ph.D.s awarded also declined. As shown in Table 1, the Ph.D.s awarded to Native American Indians were primarily in education (Adams, 1988).

TABLE 1

Minority Doctorate Recipients by Field of Study, 1984

	Native American Indian	African American	Hispanic
Education	41.9%	62.3%	32.2%
Engineering	1.1%	2.1%	2.9%
Humanities	8.6%	7.3%	17.2%
Life Science	19.4%	7.7%	13.4%
Physical Sciences	4.3%	3.3%	7.5%
Professional	6.5%	8.1%	5.2%
Social Sciences	18.3%	19.1%	21.6%

Source: National Research Council, 1986

The total numbers of students earning doctorates in the U. S. increased by 500 between 1977 and 1987. The number of Ph.D.s awarded to both male and female Native American Indians also increased from 65 in 1977 to 116 in 1987 (Magner, 1989). In 1988, 93 American Indians earned doctorates, which totaled .5 percent of all the doctorates earned (Mooney, 1989).

In turn, there are few positive Native American Indian role models on campuses since the numbers of American Indian faculty are so small that they are practically non-existent. In 1985, only 10 percent of the professorate in the U.S. was composed of minorities. American Indians represented .3 percent of all full-time faculty in 1985, which was an increase from .2 percent in 1975 (Mooney, 1989).

Campus leaders realize that in order to correct the shortage of minority faculty members, they must address the problem of supply shortages among minority students generally. That means first steering minorities into undergraduate programs and then into graduate studies (Mooney, 1989).

The closer one looks at higher education for minority individuals, the more complex the issues become. It is clear, however, that higher education has not been sufficiently successful in educating minority students. Continued progress is needed to promote cultural diversity and to broaden the representation of all minority groups on our college campuses. As minority populations approach a numerical majority in areas like the Southwest, the roles and objectives of education take on new meaning. Education must be committed to providing all individuals with the knowledge, skills, and self-confidence needed to face the challenges of the future (Nelson and Sirotkin, 1987).

IDENTIFIED PROBLEMS AND ATTEMPTED SOLUTIONS IN EDUCATION

This section continues to focus on some of the problems facing minorities, particularly Native American Indians, who seek a college education.

Galbraith (1989) identified urban community colleges which serve a majority of minority students. Generally, the proportion of Native American enrollment was six percent. Nearly two-thirds of the students in these community colleges needed financial assistance and 64 percent were women. The majority required remedial assistance and only half had a primary goal in college of preparing for employment.

Among those minorities who do decide to pursue a college education, the local community college campus is the choice for most, particularly those in urban areas. Community colleges are convenient and more accessible, often cheaper, and provide better support services (Galbraith, 1989).

Galbraith (1989) has identified nine factors that contribute to the decline in enrollment among minorities. These include economics, poor academic preparation, a value system which does not emphasize education, dysfunctional family structure, societal competition for young employees, communication blocks, poor self-concept, the failing K-12 educational system, and insufficient involvement of business and industry in the educational process. Selective admissions criteria, financial difficulties, inadequate high school preparation, and the lack of support services are among the most prevalent problems faced.

President Bush recently announced a program to assist black colleges. Critics of the plan said it ignores the most critical issue facing black students — gaining admission to college and paying tuition.

Both problems are also faced by American Indians (Wilson, 1989).

The access of minorities to college is affected by admissions criteria, cost, lack of needed support programs, inadequate information about programs, inadequate consideration of cultural diversity, inadequate staffing for the people with disabilities, lack of flexibility, and difficulties with transfers (Krajewski and Simmons, 1988).

Many minority students have difficulty attaining the grades needed to compete for admission in professional health schools because prerequisite courses include biology, chemistry, and often physics (Walker, 1982).

The quality of applications, along with smaller numbers of applicants, have hampered the desired increases in the enrollment of American Indians at the University of Illinois College of Health professions (CAHD). Consequently, only 48 percent of the minority students who complete the applications process are accepted (Walker, 1982).

Probably the most acknowledged problem by Native American Indians is the lack of financial aid (Report, 1984). This is a particularly bureaucratic process for American Indian students seeking tribal assistance.

When the federal government cut funding for adult vocational programs, New Mexico wondered if the message was that the tribes were expected to send all of their students to college (Report, 1984). The testimony given by Lieutenant Governor Michael Runnels to the New Mexico legislature indicated that governance is a problem in the provision of many kinds of services to Native American Indians. The prevailing sentiment is that American Indians are a federal concern rather than a local one (Report, 1984).

In addition to admissions and finance problems, the lack of adequate preparation before college and the lack of support services are significant problems. For some, English is a second language. For others, education is not a priority in the home (Report, 1984).

Another problem is the lack of child care since a large number of American Indians return to college with families (Report, 1984). Part-time enrollment has grown dramatically on college campuses. This reflects the trend toward older students on campuses. For these students, adequate and quality child-care is critical.

Currently, the student body in allied health programs is primarily Anglo-American, middle class females (Walker, 1982). The numbers of minorities enrolled in health-career studies is particularly low. It is incumbent upon departments and colleges training students for these professions to break down the barriers that prevent minorities from successfully completing health related studies.

In the late 1960s and 1970s, summer enrichment programs sought to sharpen the academic skills of potential students. Participation influenced admissions decisions (Tysinger and Whiteside, 1987). The results of summer enrichment programs seem positive.

Prematriculation programs provided assistance in the transition from high school to college. Freshman orientation included tours of hospitals, interaction with faculty and administrators, discussions, introduction to academic areas, and learning skills workshops. This program was supported with tutorial assistance (Tysinger and Whiteside, 1987). These still exist in medical schools (Tysinger and Whiteside, 1987).

Earlier mention was made of the particular advantage of providing minority health professions to serve other minorities. No where is this as important as on the reservations where countless Native American Indians remain locked in the "cycle of poverty."

The poem by Nelson Blaine, Jr., which follows on the next page describes the present inadequacies of the education system and the problems inherent in the "cycle of poverty". The poem provides insights on the cultural conflicts and societal pressures faced by a Native American Indian student.

The Sleepish Giant

by
Nelson Blaine, Jr.
Tribal Chief, Crow Creek Sioux Tribe and
former South Dakota UAP trainee
presently completing a doctoral program in education

The Pied Piper "education" moves and moves, never resting. The Pied Piper plays its enchanting tune and people follow. Call it magic, compulsory or voluntary. ...Along came elementary, secondary, and universities. "Advance, explore and conquer", they said, and community colleges and life-long learning came. What's this? The Pied Piper has lost its enchantment and turned into a sleepish giant?

Moving, pushing forward, conquering old problems and defining new ones, getting bigger and bigger and more complex as the sleepish giant moves. "New theories, new terms, new technology, advance, explore and conquer" they said, searching for excellence, quality and cost effectiveness. Everything normal, everyone normal...The sleepish giant moves, pushes forward and doesn't wait for little people to catch up ...the system is normal ...

One hundred years ago, family was the backbone of the United States of America. One hundred years later, people get offended when family is mentioned. They have rights to be here, had rights to divorce, expect to raise normal children holding the nation in check on their rights.

A few sad days ago, a man killed his ex-wife, slit two of his own daughters throats ear-to-ear, killing seven people in his anger, while saying "the law made him do it"... and the sleepish giant moves forward...conquering old problems and defining new ones.

A few months ago a mad-man, dressed in combat style, emptied his sub-machine gun into a school playground while the children played, killing five, wounding some and leaving permanent scars of fear forever, while the sleepish giant moves forward ... nothing wrong ...nothing wrong...

A few weeks ago, satanic murders hit head-line news. People worshipping the devil for protection from the law, while the sleepish giant makes mental note to find out "why" and pushes forward, conquering old problems and defining new ones. Nothing wrong ... nothing wrong...

When Pied Piper had "the great thinker" - "the genius" people had role models they respected. Along came American pragmatism, and the great thinkers got stepped on and the geniuses became nerds.

Where have all the followers gone? No one seems to care. Children in school, out of school, home alone and homeless. Parents separated, divorced, or dead, both working, unemployed, and not caring enough for their children. Children locked in patterns of love. Parents justifying "You know I love you, but we both have to work because we need the money." "Don't bother me, I'm tired." "I promise I will make your school play, basketball game and track next year." "Sorry I can't be home for you after school."

Children becoming icebergs of loneliness. 'Twas' one cool night and Johnny hung himself ... a New Jersey 14-year old both mutilated and savagely bludgeoned his mother to death and cut his own throat ... a sixteen year old boy shot his sleeping mother and step-father in the head in Oklahoma City. Three Missouri teenagers (one a class president) murdered a boy with baseball-bats. They wanted to feel how it felt to kill someone. From coast-to-coast, kids are on satanic highs. Where have all the followers gone? Whatever happened to respect, honor and love?

Children watching their parents with itty-bitty eyes, yet telling their parents what to cook for supper and what to wash and wear. A thousand years ago, children were treated as children. A thousand years later, the children are treating their parents as children. Or was it the other way? Parents treating their children as parents. "I'm confused. I want to go home. I want my mommy and daddy back". Where have all the followers gone? Where have the good times of growing up in caring loving homes gone?

A big mob of emptiness has come to settle in our town and death has come home. It was normal to kill on the battlefields of war. Then it came to barroom brawls, banks and street-gangs.

Will death become common in the homes? Family members killing family members? It started with lack of caring, discipline and affection, then came along abortion and suicides. Now it's anger, loss of control and death in the homes. Death has come home.

The sleepish giant pushes forward, conquering old problems and defining new ones, getting bigger and bigger and more complex as new theories, new terms and new technology come about... "advance...explore ... and conquer", they said. Searching for excellence, quality and cost effectiveness.

PERCEPTIONS OF A NATIVE AMERICAN WHO GREW UP ON A RESERVATION — AS SHARED BY NELSON BLAINE, JR., M.A.

I am a Native American Indian, 42 years old, presently seeking an Ed.D. in Educational Administration while working part-time for the South Dakota University Affiliated Program, The Center for Developmental Disabilities, University of South Dakota (USD) School of Medicine. I feel I can disclose some of our Indian people's problems. I tried to do it in such a way as not to lose the integrity of our Indian race.

I am presently married to Barbara and we have Suzi, Serina, Desiree, Delta, and Mark. I wasn't always like this. Since 1977 (January 4), I've gained my sobriety with the Grace of God and sought answers to why our Indian people drink as they do.

Earlier Life Experiences

I was raised on the reservation attending school there until getting kicked out of the junior year for alcohol usage. I received my G.E.D. from the U.S. Army in 1971. I came to USD in 1978 seeking an education in Alcohol & Drug Abuse studies. I have a good perspective of our Indian peoples' lifestyle and some ideas about needed research.

Most Native American Indians don't believe in themselves enough to attempt college, and they need to be encouraged. In my case, Father Tom Ronalski, O.S.B., made me see that I was a capable, responsible person and that I could handle studying and fitting into the traditional student setting, and I did.

I was sober.

I was married with (then) 2 children.

I was born a cleft lip.

I was crippled; had my right leg broken in a fight while drunk and the site doctor put my cast on too tight, so gangrene set in and the V.A. cut it off eight inches below the right knee cap on December 14, 1974. I was 27 years old.

I was afraid "whites" would not accept me.

I was concerned about finding out reasons why Indian people drink the way they do.

I was broke (still am).

Most Native American Indians deal with traditional Indian religion. Some follow and some do not. I am a born-again Christian, but still hold to many of the traditional Indian religion values.

Life on an Indian Reservation

Simply meeting an Indian doesn't give any clues to the diversity, confusion, and complexity of problems involved in being an Indian. Indian reservations were created by the federal government in response to the "Indian Problem" in the 1700s. All Indians were herded onto Indian reservations in a corral fashion. Their way of living was taken from them and they were made to depend on the federal government for handouts, schooling, medical services, and their livelihood. The boundaries of an Indian reservation hold out all state jurisdiction, meaning the state has no say in Indian matters within the reservation. So each Indian Reservation in the United States is supposedly a sovereign nation. Whenever a major crime is committed, the federal government's Federal Bureau of Investigation steps in and prosecutes.

Tribal Council

Each Indian Reservation has its own tribal name and tribal government. The members of a tribe have to be direct offsprings of enrolled members. Many tribes only recognize their own tribal blood in degrees like 1/2 or 1/4 degree of tribal membership. Many Indian Tribes lost big sums of money from the 1980 Census because tribal members did not fill out the 1980 Census forms. The money from the federal government is based upon how many tribal members a tribe has. Many non-Indians believe the Indian people receive payments from the federal government. Any and all monies that each tribe receives are a result of the many treaties made with the Indians (Aborigines) of this land and are a payment for the land that was taken. Other benefits are free medical services, free education, no taxation, free commodities, and a bimonthly welfare check of $57.00 called General Assistance.

Education is not necessary to be elected a tribal council member. Each tribe has its own tribal council elections every two years.

After Native American Indians were forced onto these Indian Reservations, each tribe had a Superintendent of the BIA Affairs (BIA) (Bureau of Indian Affairs) who was responsible for operations on the whole Indian reservation.

In 1934 Congress passed the Reorganization Act of 1934. This set up the present system of tribal councils and elections. One requirement was that each Indian Reservation exercise a democratic form of government. Another concept that came with this act is known as the open and closed Indian Reservation System.

The tribal council on any Indian reservation has the last say on that Indian reservation. Its word is final and there is no recourse action available to any members of the tribe.

When new tribal council employment members are sworn in, a turnover of all tribal jobs occurs. Employment positions are readvertised and sometimes there's nepotism and promised jobs are given to the election supporters.

Many outside companies have started factories or meat plants but these often become political when the tribal council gets involved. As a result, many companies have gone bankrupt. When the tribal council takes over anything, it seems to fail because of poor management, misuse of funds, and/or lack of business training. Many organizations are afraid to come on the reservation because of tribal council involvement.

Tribal Enrollment

This is an issue that must be settled among all the Indian tribes in the nation. The amount of money a tribe receives from "Uncle Sam" is contingent upon the total number of enrolled members of each tribe. When an Indian from another tribe comes into a tribe, he or she is second in line to enrolled tribal members for jobs.

Two-thirds of all Native American Indians live off their Indian reservations and for good reasons. There are many problems on the Indian reservations. Since being forced onto Indian reservations, Indians have not developed, but have stagnated. Many Native American Indians go to college but drop out because of lack of college preparation, no support system, no money, no career orientation, and other concerns.

Economics

Most Indians living on reservations exist below the national poverty level. Many Native American Indians travel to the nearest town to do their shopping. There are few if any businesses owned and operated by Native American Indians. A system has to be developed to keep the Indian dollar in the community. It's also very hard to get a loan or credit because of the no-state jurisdiction.

There are virtually no career opportunities on the Indian reservation. The Bureau of Indian Affairs has social workers, but training is required to be a social worker. Indian Health Service (IHS) has some jobs, such as janitor, but most jobs require an education. Some farmers have jobs available but rehire those who worked for them before.

One of the major concerns of the Indian community needs to be bringing industry onto the Indian Reservation without tribal council involvement.

The schools within the Indian Reservation are funded by the federal government. They are tied to treaties and obligations to the Native American Indians for the taking of Indian land. Recently, Indians were given permission to sit on school boards.

A man once described life on an Indian reservation like fish in a fishbowl. The people are involved with the people on the Indian reservation only. There is a high degree of acceptance among the Indian People as long as you are Indian. There is a closeness and a sense of caring for one another found in no other place in the world.

History

When Columbus discovered America in 1492, he thought he had discovered India, so he called the people Indians. The name Indians as stayed. Many Indians will say that land ownership is a concept brought on by the white man. Aborigines never applied ownership. Instead it was a take over by the strongest tribe, when warring tribes fought for a certain area, it was for either food or shelter. Then, when the tribe that won the battle got their fill, they moved on.

When the thirteen colonies came into existence, the Aborigines watched them grow and grow. Then the Anglo-Americans started making treaties in Indian land for Indian land. Tribes had many leaders and decisions were made on consensus (all vote yes or nothing at all). The concept of one chief per tribe was initiated by Congress, in order for the government to have one man to negotiate with and to sign treaties.

The Dawes Act was passed and more Indian land was taken away. This land was opened up for settlements/homesteads. The battle at Wounded Knee (Pine Ridge Indian Reservation -- South Dakota) was started because of the circumstances that lead to it. The Indians had to wait on reactions that never came, and the children and the old began dying of starvation. It was for this reason and this reason alone, a group of Indians raided a farmyard for food. Nothing else was taken, no one was bothered. Many Anglo-Americans overreacted to this, calling us savages and not fit to live. The Indian people fought back. They had to, because being a good warrior had value.

Native American Indians own their land, yet they are not allowed to work their land (farming) or sell their land, unless it's approved by Bureau of Indian Affairs. A member of a tribe will lease someone else's land (another Indian) turn around and sub-lease it out to non-Indians, receive bottom dollar as a tribal member, perhaps $4 an acre, and lease it out to a non-Indian for $10-$16 an acre.

Language

The Native American Indian race has many tribes and each tribe has their own language (Native tribal dialect). When Indians were herded onto reservations, they weren't allowed to speak their native language in the school environment. My parents lived in this period. My father went to school not knowing any English and he was taught how to speak, read and write it. I was not taught it because of the experiences Indians went through in school. When one was caught speaking their native tribal language, they were beaten.

Now in this day and age, many Native American Indians do not speak their tribal tongue. This has caused a barrier between members within an Indian tribe.

Extended Family

There is a unique relationship found among Native American Indian people and their "extended family." In the United States, the family of husband, wife, and children are important. Indian people place this same importance in their marriages, too, but their family extends outward to cousins, brothers, sisters, uncles, aunts, grandmothers, grandfathers, and other tribal and non-tribal members. Some Anglo-Americans have been accepted and become adopted people. There is a lot of support and encouragement found in the open society of Indian people. Indian people share their joy, food, and cars with one another. No matter how little an Indian has, he will share it.

Alcohol Use

An acute problem among Indian people is alcohol abuse. When a person gets money he/she most often buys booze and invites others to party. Native Americans are aware of the long-term affects of alcohol abuse leading to early deaths, but they don't seem to care about themselves. A large number of Native American Indians die from body organ failure, car accidents, or fights.

The most painful sight is to see little children with their parents when they are in a bar or children left out in the car, alone and hungry. Unaware of the effects of alcohol, the children don't know they have been given second place to booze. Yet the little ones wait for mommy and daddy, playing, talking, and wanting to go home.

Alcohol has become an Indian lifestyle. Native American students go off to college, but all to often dropout because of excessive drinking.

Some areas are very sensitive when trying to resolve the problem. Try to reason and one is put down as a traitor (apple) to their own Indian people by the Indian people themselves. A very sensitive area is traditional ceremonies. This is an area that can only be explained by a Native American Indian. Some Indians put another Indian down because they don't choose the Indian religion. There are a lot of Indians who are confused and need a direction to follow in life, but are getting nothing but support and encouragement to drink. They are reinforced and accepted when they drink and socialize (party) with one another. Indian people have been hurt and carry much distrust towards others (Lockart, 1981). Trust has got to be included in helping Indians.

Lack of Personal Goals

When children grow up on an Indian reservation, they lack exposure to some basic aspects of life, such as careers, employment, joining community clubs, volunteering their time, and community involvement. The way Indian reservations are now designed, it is understandable that the children do not want to go off to school and seek an education toward a career.

Native Americans commonly are past oriented. They talk about the past. Given one-half hour anytime during any day, the subject will be past oriented — mostly about good times while drinking or a hard time dealing with 20 years ahead on a job. They are not concerned about planning ahead. Low self-image is common and stems from too much involvement and too little involvement of parents, especially if the parents drink. Children are often raised by grandparents or others, becoming adult at an early age. They see no value in the education system brought about by the Indian reservation set-up. They see the way of life upon Indian reservations as normal.

Indians feel they will never get ahead and that the root of all evil stems from the love of money, not the money, but the love of it. The tribal jobs set Indian people up to earn their own money for a livelihood and to lose it after new tribal council elections. When a person has a job, he/she is able to buy a good car. After the job is lost, so is the car. This defeating system continues over and over. In such a system, jealousy, resentment and hatred prevail. Indian people often tear each other down. If they did this face to face, it would be a healthy ventilation of feelings. But its done behind the back.

When someone tries to sober up, or go to work, or change for the better, he/she can be sure, someone else is going to joke and make fun of him/her. This kind of attitude causes people to not try to succeed with one's life, sobriety, employment, college, or anything else.

Lack of Motivation

There is a misconception that Native American Indian people are lazy and refuse to work because things are given to them. The way the system stands, there is no reason for an Indian to work. On the reservation, the environment is closed, and the jobs are controlled for friends, for relatives, for people who voted for tribal council members, and for people who always agree with the tribal council members. Indians do not possess the freedom-of-speech to complain, criticize, and condemn when it is necessary. Therefore they possess nothing but a frame of mind of helplessness, hopelessness, and meaningless. Indians have gone to work and been fired because of prejudices. When the human mind experiences this kind of treatment over a period of time, there is a tendency to give up, move away, or say nothing and become a "yes" man.

Common profiles on Indian reservations reveal that a Native American Indian may have either no pride or too much pride. The extremes are poor low self-esteem to arrogance. There is some identity confusion stemming from both sides. Traditional Indians claim that the Indian way is the best while non-traditional Indians say freedom of choice is best (Wilson, 1983).

There seems to be a resistance among Indian people towards being acculturated, and becoming like the "white man". Native American Indians see the Anglo-American as greedy, self-directed, self-seeking, and materialistic. As it now stands, education is of the "white man". Education is a hidden treasure among Indian people. Right now the general attitude among Indian people is to not give the educational system the value it needs. This results in a lack of family support as well as a lack of financial support.

Native American Indians in Higher Education

Many high schools and colleges are very concerned about the reasons students drop out. High-school dropouts are not just a handful of minorities who can't learn. Hahn (1987) said that students who drop out are the result of a systematic failure. Other problems associated with high-school dropouts are alcohol and drug abuse.

The lack of parental guidance and the lack of role models bring some children to a point in their lives where they seem to feel they don't need education anymore and many quit. Perhaps a related matter is the fact that the number of suicides in this country has risen. In response to the increase of teenagers who attempt suicide, many high schools are developing suicide intervention programs (Konet, 1986). The concept of alienation (Calabrese, 1987), along with anger and frustration, all contributes to a student dissatisfaction and suicide.

Another problem is "functional illiteracy" (Hunter and Harmon, 1979). In 1979, there were 57 million individuals classified as functionally illiterate. These figures are difficult to imagine in a world of high technology. Illiteracy may be connected to school drop out. Factors related to the high school dropout rate include: academic achievement, problems with authorities at school, retention, poor grades, poor academic skills, pregnancy, marriage, work, and curriculum (Soderberg, 1988).

Studies on Native American Indians show that Native American Indian students have a high drop-out rate in college (Falk and Aikens, 1984). Reasons for non-completion include low socio-economic status, poor academic preparation in high school, and lack of family encouragement (Astin, 1975; Hackman and Dysinger, 1970).

One problem among non-traditional students is that many who have G.E.D.s do not have study skills. After entering college, they need to adjust by learning how to study and how to take tests. A number of these students leave college because of a low grade-point average (Valentine and Darkenwald, 1986). Another problem can be the language barrier. A student coming into college has to learn new terms and new concepts in order to understand theories in their respective discipline/profession.

Amid all this, there is a positive. Much research has proven that the higher the level of secondary education attained, the more likely the person will be to participate in adult education.

The student population on campuses has become older and this has caused some inconveniences among the traditional students (Talbert, 1987). When older students make the decision to return to college, "experts" claim they are in a transition period. Mothers return to college after their last child leaves home. Fathers seek education for job advancement or new careers. Affordable cost and distance are major concerns in choosing a college (Bers and Smith, 1987).

Many older students face problems with attending higher education institutions. Perhaps, being older than the average age per grade also has an impact on a students's ability to finish. Professors seem to be adjusting their delivery mode of lecture to include other methods. Some colleges have started giving credits for life experiences (Jarvis, 1987). There seems to be a decline in the enrollment of traditional students attending college right out of high school. Many are first seeking employment, military service, or vocational training.

Indians face major problems while in college. These include adjustment difficulty, freedom of choice to drink or not to drink, no support system, loneliness, not belonging and lack of assertiveness among others. When these are separated from the complicated cultural issues, they are similar to problems facial by all college freshman.

When a Native American Indian leaves his/her Indian Reservation, stress, strain, and incongruencies are faced as the Native American Indian tries to belong in both cultures.

Wilson (1983) found four major conditions which, when present, will cause a student to drop out of college. They are: 1) lack of financial aid, 2) lack of family support, 3) lack of personal goals, and 4) lack of motivation. Most Native American students lack the proper skills to be responsible with spending money, paying bills, and saving money. Few American Indians grow up in environments where there are opportunities to receive allowances and/or work part-time. Nor do they learn how to buy items on their own as a child.

In an environment nested with corruption, poverty, and lack of economic development, Indian children have few learning experiences in handling money. The systems on the Indian reservations are designed to keep the Indian people fighting among themselves about how the federal monies should be spent.

When a Native American Indian becomes a student, he/she must develop the needed skills on his or her own. The student comes from his/her home environment and into the university community with few coping skills. He/She needs to plan a budget, pay his/her bills on time, develop good credit references, and save money. Other conditions such as alcohol and drug abuse, and the inability to handle prejudice and discrimination complicate the high college drop-out rate of Native American Indian students.

Falk and Aitken (1983) found four factors that helped students to remain in college until they graduated with a degree. These are: personal motivation, adequate parental and financial support, faculty responsiveness, and the support of friends. Wilson (1983) found similar success factors: family support, financial aid, personal goals, and determination/intelligence. One of the plans of school boards in Native American Indian schools should be to include these factors in their overall planning for their children.

If an Indian student has a good support system from their parents and friends, good personal motivation, and finds a feeling of acceptance from the teachers, the student has a better chance of remaining in college until he/she receives a degree.

An "Indian college student profile" reveals that a student ventures outward enough to realize that he/she is capable of studying and graduating with a degree. He/she wants to bring changes to Indian reservations and sees the problems as problems stemming from Indian ways. They want to learn skills and obtain knowledge for a job, and they must put their educational experiences before their family, relatives, and reservation.

The student is constantly reminded that he/she doesn't have to be there. Home, family, and friends are waiting back on Indian reservations.

The student must be willing to take a risk. Some Indians fall into the mode of partying and missing classes. Many drop out because of a wide range of problems. Research should address the kind of support systems that have helped Native American Indians to complete college and graduate.

The bonding within the extended family has a big impact on Native American Indians. The family is the primary personal support for an American Indian student. The ongoing support and involvement of the family can be a major influence on a student's ability to stay in school and graduate.

Native American Indians have been largely unaware of college opportunities. Parents who fail to support and to encourage their children contribute. Many Native American Indian students possess a lack of motivation because of a lack of direction.

There are careers for Native Americans in the field of developmental disabilities in health, education and the social services. Many Native American Indians already have a natural feeling of helpfulness. Native American Indians care for others as much as they care for themselves. They need to be guided, and encouraged to develop these inner feelings. Careers in health care, education, and the social services are ideal.

BREAKING DOWN THE BARRIERS

No one knows exactly what makes a successful educational experience for Native American Indians. Some of the problems faced by Native American Indians are not so different from those all students face, such as lack of money, the application process, and a lack of study skills. In fact, studies show that well-prepared Native American Indian students perform as well as other students (Report, 1984).

The chief barriers to participation in one health program were finances and family responsibilities. These are added to poor academic skills, poor counseling, and a lack of general receptivity within and without the educational institution (Carrington, 1981).

Allied Health Programs face a declining applicant pool. The need to recruit more students, specifically minority and disadvantaged students, requires health educators to deal with their special needs. The special needs of minorities are 1) financial, 2) academic, and 3) psychological (Tysinger, Whiteside, 1987).

The recruitment and retention of qualified, successful minority students has been a problem in the health professions for decades. Numerous barriers and problems have been associated with the recruitment and retention of minorities in all types of educational programs, including the health professions.

The lack of financial aid resources, supportive faculty, adequate counseling, and tutorial assistance are factors contributing to the underrepresentation of minorities in higher education, particularly in the sciences (Quintilian, 1985).

To increase the ethnic representation among college student, the administrative leadership and faculty of medical schools, schools of allied health, and UAP training programs will have to increase their recruitment efforts, incorporate diversity factors into the selection criteria and the admissions processes, and place a priority on academic enrichment programs (Walker, 1982).

The problems experienced by students in pre-professional programs usually continue and compound. Rigorous schedules, heavier course loads, course content which demands a strong science base, and clinical courses compound the problem (Walker, 1982).

This section of the monograph focuses on three areas where major barriers exist for Native American Indians:

- Cultural
- Academic
- Financial

Cultural. The cultural barriers identified in previous sections included a basic distrust of education and the feeling that the educated Native American Indians have sold out and want to become "white." Also presenting difficulty for Native Americans is a tremendous sense of family obligation, both financial and as caregivers. Education is not perceived as a direct link to employment available on reservations and in urban poverty areas. Urban Indians generally face the basic issue of breaking the "cycle of poverty."

In a culture so intensely based on tradition, heritage, and respect for past generations, it is difficult for young men and women to base their value systems outside this closed community.

Academic. Minority recruitment and retention should be viewed as a preparation problem rather than a racial one (Krajewski and Simmons, 1988). The lack of adequate skills in math and science particularly affect the health professions (Walker, 1982). However, the very process of filling-out a college application may prevent American Indian students from attending college. As Galbraith (1989) has indicated Native American Indians and other minority students not only need assistance when they reach college, but they also need assistance in completing application forms.

The recruitment process can be broken into stages: 1) inquiry, 2) application, 3) admission, 4) acceptance, and 5) enrollment, the retention and graduate phases begin (Isaac, 1986). Once students are enrolled and their academic needs are addressed through developmental and study skills courses, the quality of support services becomes a major concern (Walker, 1982).

Financial. The financing of an education for Native American Indians will become increasingly difficult as competition for public monies increases (Report, 1984). More state funds may need to be allocated with a special emphasis on retention efforts. Additional monies are needed for assessment testing, counseling, and tutorial services (Report, 1984).

Transportation is a critical financial issue for Native American Indians. This makes community colleges an attractive option even though program offerings may be more limited (Galbraith, 1989).

Assistance with financial aid forms and deadlines will help Native American Indian students. The financial aid process requires increased political awareness as Native American students seek assistance through Tribal governments and councils.

A study conducted by Sinclair Community College in 1981 identified the factors and strategies which were the most and the least influential for recruiting and retaining students in the health professions.

Rated the most influential factors for recruitment were:

- printed literature,
- developmental courses, and
- flexible course scheduling.

Also highly influential were treatment at a health care facility and contact with allied-health counselors. The least influential factors for recruitment were radio and television announcements, community and agency contracts, and assistance with financial aid forms.

The most influential factors for retention were:

- flexible scheduling,
- supportive peers,
- supportive clinical personnel, and
- individualized programs.

The least influential factors for retention were formal counseling, the presence of minority personnel, and the availability of tutorial services. This information contradicts many of the assumptions made about the services needed to recruit and retain minority individuals (Quintilian, 1987).

PROGRAMMING POSSIBILITIES

As the year 2000 approaches, minority students must be afforded the opportunity for increased leadership roles in higher education. Extending and expanding these leadership roles will require that colleges and universities develop support networks, revise campus agendas, and modify priorities and long-held patterns. Established norms may be challenged, but the cross-cultural benefit for everyone, and the ultimate impact to the minority student, can be significantly positive. As institutions of higher learning enter into the 21st century, one-third of the nation will be minority. The need then is not only for the full and active integration and participation of minority students into higher education, but also for the development and promotion of minority students into leadership positions that can help all persons from minority and non-minority groups.

How can so much be accomplished before 2000 when the minority population will be at an all-time high?

Solving the special problems that exist among minorities does not require "re-inventing the wheel" -- at least where education is concerned. Endless possibilities exist and numerous campuses have devoted time and effort to study methods for increasing the success of minority students in institutions of higher education. Some of the programs initiated on other campus may present possibilities for UAP training programs, particularly those serving Native American Indians.

Recruitment and retention efforts need to involve a comprehensive plan (Green, 1989) that includes:

- Faculty Involvement
- Financial Assistance
- Marketing Strategies
- Cooperative Efforts

Faculty Involvement. Studies indicate that caring relationships have been significant in assisting Native American Indian students. Teachers need to build a strong bridge of communication with American Indian students to help them feel comfortable in the college environment (Indians, 1987). Some universities are working to increase minority faculty to assist in bridging this gap.

The University of Michigan, for example, has a new Vice Provost for Minority affairs. Other institutions have hired minority officials to improve race relations. The University of South Dakota has established an Institute for Native American Indian Studies to provide support and academic assistance to American Indian students.

Results may include better support services for minorities, the establishment of intercultural resources, and increased sensitivity (Greene, 1989). It is unlikely, however, that minority officials alone can increase the proportion of minority students attending college.

The University of Wisconsin-Madison is attempting to greatly increase its minority staff. The Madison Plan includes the addition of 70 minority professors. During 1989-90 this plan included the addition of two Native American Indians (Mooney, 1989).

Small support group sessions including faculty to discuss career and life goals can provide new incentive and encouragement for minority students. Galbraith (1989) found that the most critical element for triggering motivation to continue in school is the development of a close caring communication link with a staff member.

An on-campus mentor program has been viewed as an effective way to motivate students to new levels of achievement (Galbraith, 1989) and continuous one-on-one follow-up is critical in the retention process (Indians, 1987).

Ultimately, the involvement of faculty with elementary, junior high, and high school students begins the process for assisting students to achieve academic and professional success. The sooner this involvement and support can begin, the better. Close associations with high schools that serve minorities is critical for providing preparation for higher education (Galbraith, 1989).

Financial Assistance. It was recommended in New Mexico that the state establish a central clearing house for financial aid information which can be disseminated to Native American Indians (Report, 1984).

Research indicated that just increasing the money available to Native American students does not insure their matriculation nor their retention. It is important that institutions look also at how the available funds are used. Perhaps universities could match undergraduate fellowships provided by the state (Report, 1984).

Marketing Strategies. To promote educational opportunities, Galbraith (1989) suggested the importance of community visibility, one-on-one contact, the link between education and employment, close work relationships with churches, sensitization of all staff, use of groups, consistent messages, and quality programs.

In metropolitan areas, bringing elementary students to campuses allows them to become comfortable on a college campus while they are still young (Krajewski and Simmons, 1988). Summer programs are especially beneficial to Native American Indian children who have few summer activities on the reservation.

Successful promotional approaches include stressing the idea that a highly paid, satisfying position requires education and training and that an improved lifestyle requires advanced learning (Galbraith, 1989).

Direct mail brochures and class schedules also have been effective (Galbraith, 1989).

Successful marketing in the urban minority population requires the need to correct the unrealistic opinion about the cost of a community college education. Minority individuals surveyed believed cost is much greater than it really is (Galbraith, 1989).

Cooperative Efforts. Representation of Native Americans on institutional boards would increase sensitivity and attention to their needs (Report, 1984). In New Mexico, recommendations were made to increase the link between higher education and the vocational education system (Report, 1984). Increased cooperative ventures and programs that include state, Tribal groups, and educational organizations are the path of the future. Indians and non-Indian worlds have much to gain by sharing each other's talents and resources (Report, 1984).

Furthermore, cooperative effort, understanding, and working relationships need to be established at all levels of state, federal and tribal governments. The leadership of these governmental departments and agencies need to determine the proper solutions of unemployment, underemployment, and an unskilled and under-educated labor force in order to provide the social economic well being of our Native American people.

In summary, there are many strategies that have been developed to recruit and retain minority students. Outlined below are a number of recommendations developed for Colleges of Education (Krajewski and Simmons, 1988) that may be useful to the administrators, faculty, and program staff of UAP training programs as they develop a plan to recruit and retain Native American Indians and other minority trainees.

These are:

1) Increase collaboration efforts with community colleges serving Native Americans.

2) Give scholarships to Native American Indians for summer campus programs.

3) Use alumni to recruit within communities.

4) Provide recruitment assistance, including toll-free WATTS lines and transportation to visit the campus.

5) Invite American Indian college students to become student ambassadors and assist in recruiting.

6) Provide financial assistance and assistance with financial aid.

7) Track students who apply, but don't enter. Keep in touch with them.

8) Increase the number of American Indian faculty members.

9) Provide faculty mentors.

10) Diversify curricula to include courses related to Native American Indian culture.

11) Provide intervention near to the campus when problems do arise.

12) Develop campus services to meet the needs of Native American Indians.

13) Provide and encourage support groups for American Indian students.

14) Begin to work with students on career options at an early age at the elementary school level.

EXEMPLARY PROGRAMS

Many options have been tried. Some have been more successful than others. The programs described below have been initiated in different states throughout the U.S., in the Philippines, and in Canada. Also included in this section are recruitment and retention programs designed especially for graduate schools and a list of tribally controlled colleges.

Alaska

Alaska provides a good example of strategies that can be used to lessen the personal conflict experienced by Native American Indians as they pursue an education. A post-secondary counselor program was developed in Yukon-Koyukuk School District. The drop-out rate among Native American Indian students in college in this district decreased from 50 percent to 16 percent. The success of this exemplary program is based on the following:

1) The program is located in the K-12 school building. The school district feels it has responsibility for the students into the early years of adulthood.

2) The program is student based. A counselor will keep contact with the student(s) even if they do not enter college immediately after graduation from high school or leave college before completing the first year. Thus, the counselor learns the background of the students.

3) The program has two goals: 1) to help students find a suitable college and 2) to help them remain until graduation. Implementing the program in other districts requires:

- Needs Assessment - Each district must be concerned about why their American Indian students do not remain in college during their first year.

- Discussions about the program with School Boards - The support of the school board is critical. Once issues related to the perception that students are being "over protected" have been discussed, most board members will support the program.

- Employment of counselors, who are "self-starters", and the development of relationships with school staff are critical components.

As this approach has kept Native American Indian students in college, it is worth investigating. There is the potential for this concept to be used to hire more personnel within the reservations. Additional concerns include tracking of the students, rapping with students about college, and keeping in contact with them after high school.

California

The Parents in Partnership component of the Student/Teacher Educational Partnership (STEP) Project at the University of California at Irvine helps parents motivate their children to go to college. The program informs parents about educational opportunities and how the education system works through bilingual workshops, conferences, and newsletters. It encourages parents to participate in school activities, enhances their understanding of child development, and strengthens their communication with their children. As a result of Project STEP, more minority high-school students are taking college-preparatory courses and plan to attend college.

A dean at one California university combines regular department reporting with information and materials designed to motivate and encourage the chairs and faculty of those departments to increase minority faculty. Each department prepares an annual report on its goals and record for affirmative action. Department chairs and search

committees also participate in annual day-long workshops to discuss goals, issues, and problems they have encountered. The dean and other administrators participate in these workshops, which include efforts to sensitize department faculty to the perspectives of minorities and discussions of how affirmative action activities relate to the overall goals of the institution.

At Mount St. Mary's College at Los Angeles, 51 percent of the students are Hispanic, Black, or Asian. This college has developed a comprehensive program for minority students. Each student is required to achieve competence in reading, writing, and mathematics to progress beyond the first semester. Through modules on communications and leadership students develop pride in themselves and their families. Freshman English courses stress ethnic literature. The predominantly Anglo-American faculty is trained in cultural diversity through workshops that provide instruction on the academic background of minority students, how to build on the strengths of different cultures, and so forth. Support is provided to each department to study minority issues and to develop minority resources. The results of these studies and other activities are disseminated through workshops and campus newsletters. The college boasts a 70 percent retention rate for students in its two-year Associate in Arts program. About 75 percent of these students transfer to a four-year college program.

California's Project MESA (Mathematics, Engineering, and Science Achievement) prepares disadvantaged minority high-school students for college work by fostering interest in mathematics, engineering, and the physical sciences. MESA's sixteen centers are located throughout California and collaborate with universities, public schools, and industry to prepare high-school students for college admissions tests and undergraduate courses.

The 95th Street Preparatory School in Los Angeles serves a 100 percent minority population. Between 1980 and 1983, the third-grade mathematics and reading scores on the California Test of Basic Skills for students participating in this school more than doubled. The fifth-grade reading scores tripled in percentile ranking. This was the result of emphasizing student learning, a motivating atmosphere, and parental involvement. The primary focus is placed on small-group instruction, individualized learning, an integrated curriculum, and skill development.

In California, the community colleges, California State University, the University of California, and independent colleges and universities have developed "articulation agreements." The California Articulation Conference is held annually for high school, community college, and four-year college faculty and staff. In 1985, the University of California at Irvine developed the Articulation System to Stimulate Interinstitutional Student Transfer (ASSIST), a microcomputer-supported course-planning system that students use early in their college careers. The program is currently being implemented at thirteen centers on two-year and four-year campuses. ASSIST already functions at all University of California campuses and several California State University and community college campuses.

Colorado

The University of Colorado at Boulder will require all students in the College of Arts and Sciences to take courses in ethnic studies or women's studies. The new requirement originated in an extended examination of the undergraduate curriculum, and the new requirement is intended to broaden the understanding of and sensitivity to different cultural backgrounds and perspectives.

Private industry sponsors the Colorado Minority Engineering Association (CMEA) and also provides summer jobs for minority youth, in-kind services, tutoring and training programs, speakers, field trips, and career information. Industry representatives also serve on a CMEA advisory board. The CMEA sponsors the pre-collegiate Mathematics, Engineering, Science Achievement (MESA) program for minority and disadvantaged students. MESA encourages students to acquire an educational background to major in mathematics, engineering, or the physical sciences at the college level through career awareness, tutoring, counseling, speakers, field trips, and incentives.

New Jersey

New Jersey's Minority Academic Career Program (MAC) is specifically intended to develop a larger minority professorate. Members of minority groups who have a strong desire to teach at a New Jersey college or university can receive support of between $5,000 and $10,000 per year for four years as they pursue full-time doctoral studies. After completing their degrees, recipients are forgiven up to one-quarter of their yearly support for each year that they teach in a New Jersey college or university, up to a maximum forgiveness of $10,000.

New Mexico

The University of New Mexico and New Mexico State University administer the Southwest Resource Center for Science and Engineering, which promotes engineering and science education for minority high school and community college students. Recruitment officers from thirteen colleges and universities in Arizona, Colorado, New Mexico, and Texas conduct orientation sessions at secondary schools and community colleges to encourage minority students to enter baccalaureate programs in these areas.

The University of New Mexico's College Enrichment Program (CEP) uses four strategies to help minority and disadvantaged students stay in college.

1) A one-week orientation session held on campus during the summer preceding matriculation. Students learn about the university, dormitory life, financial aid, student services, and academic departments. They also take placement tests and receive intensive academic advising.

2) Counseling aimed primarily at strengthening academic performance, with limited personal counseling.

3) Tutoring by student peers in any subject in which a student is receiving a grade lower than C.

4) Services to place students in post-baccalaureate employment, other educational institutions, graduate education, and summer employment.

Regular evaluations show that about 50 percent of the CEP students complete a degree, a higher percentage than for minority students generally.

The state of New Mexico has recommended the following strategies to improve the retention of minorities (Report, 1984):

1) Provide compensatory programs in math, science, and English and teach college survival skills.

2) Provide quality, culturally sensitive curricula and instructors for all educational and support programs.

3) Expand offerings to sites outside the walls of the college that are more accessible to Native Americans Indians.

4) Provide curricula that present a practical and realistic perspective on American Indian culture.

5) Use appropriate assessment procedures and data applications.

6) Explore learning styles, methodologies, and other learning factors with Native American Indian faculty and students whenever possible.

7) Provide Native American Indian faculty whenever possible. (Report, 1984).

In addition, New Mexico has identified four major areas of concern in retention along with solutions:

1) Personal Counseling. Native American students are not prepared for the transition to college. There is a lack of cultural awareness among staff. Few role models are available. Counseling centers don't address the personal problems of Native American Indians.

   Recommendations for solving these problems include a one-week summer orientation program to address college survival and to develop a network of support people. Another recommendation is to provide workshops for students and faculty on cultural diversity, and to hire of Native American Indian counselors.

2) Academic advising requires the early identification of high-risk students. Native American Indian students are generally poorly prepared for college level courses. Faculty don't always participate in advising, and Native American Indian students are often poorly advised.

   Turning this around means identifying high-risk students through high-school grades and test scores. These students should be directed into developmental courses. Faculty involvement in advising, early selection of majors, and career education also enhance academic success.

   Cooperative programs and internships will promote contacts with agencies and industry outside the college or university and enhance the employability of students.

3) Tutorial services are not well coordinated on campuses. Native American Indians need these services because of their generally poor academic preparation.

Study skills courses for freshmen, coordination of tutorial services, and the assignment of Native American Indian students to tutors can make the tutorial service available at the right time and place. (Report, 1984).

4) Career exploration, planning, and counseling are not available.

The recommended approach to this problem is to implement these services during the freshmen and sophomore years.

North Carolina

North Carolina is concerned with the retention of adult students in adult basic-education programs. Even at this level, success is linked to the awareness of educators and their appreciation for North Carolina Indian culture and heritage. The program includes: multicultural sensitivity training for educators, additional American Indian staff, individual counseling, more student input into curricula, career definition and goal setting, relevant subject matter, motivational teaching methods, and Native American Indian role models (Indians, 1987).

In addition the Department of Medical Allied Health of the University of North Carolina at Chapel Hill has developed a model recruitment and retention program. This model emphasizes recruitment as a process. It advocates introducing allied health career materials in elementary, junior, and senior high. Communication with school counselors is also established.

North and South Dakota

An Effective program is the INMED program at the University of North Dakota School of Medicine with an extension program at the University of South Dakota School of Medicine. This program is designed to recruit Native Americans into medicine.

The goals of the project are to increase awareness, interest, and motivation among Indians with the potential for health careers; recruit and enroll students in the proper curricula; provide academic, personal, and cultural support to aid in successful academic achievement; research and develop academic programs to enhance Native American Indian health care; and place Native American Indian health professionals in service to Indian communities.

Summer academic enrichment programs are provided for junior high, high school, college, and pre-medicine students. Support, advice, and counseling from junior high on is offered by INMED. Program philosophies and priorities are established by a community board.

Oregon

The Oregon Board of Higher Education recently approved a tuition waiver of $1,500 per year for five years to Black, Hispanic, and Native American Indian students. The waivers will be awarded to approximately 150 minority students from each year's high-school graduating class to encourage them to attend one of Oregon's public colleges or universities. The goal is to double the number of minority students at those institutions.

Several states have targeted aid to particular population groups. Florida supports the Seminole/Miccosukee Indian Scholarship Program and the Latin American/Caribbean Scholarship Program. North Carolina, Minnesota, and Wisconsin operate Native American Indian scholarship and grant programs. North Carolina also has a Minority Presence Scholarship Fund, and Wisconsin has a Minority Student Grant Program.

Texas

The Baylor College of Medicine and the Houston Independent School District work together to encourage students to choose biomedical careers. The High School for the Health Professions project, begun in 1972, combines a comprehensive academic program in senior high school with health-related courses. Eighty percent of the participants in the program are minorities. The program has been highly successful; 85 percent of the graduates go on to college, and a number have been admitted to medical school (From Minority to Majority, 1989).

The Texas State Scholarship Program for Ethnic Recruitment, established in 1983, provides $500,000 per year in student assistance grants, one-half of which is appropriated by the state and one-half of which is matched by the participating institutions of higher education. The program is intended to help Texas public institutions attract and retain minority students. It is limited to first-time students, either freshmen or transfers, who meet certain academic standards. In 1986-87, more that 600 grants were provided, mainly to Hispanic and African-American students.

Project YOU (Youth Opportunities Unlimited) is administered by the Texas Coordinating Board for Higher Education and provides an on-campus, residential experience for at-risk students, aged 14 to 15 for eight weeks each summer. From 270 students at four campuses four years ago, the program has expanded to 1,500 students (mostly minorities) on fifteen campuses in 1987. The first class to complete the program had a 90 percent graduation rate and a 50 percent college enrollment rate. The expected rate of graduation from high school for that cohort was less than 50 percent. The funding comes from private industrial councils established under the federal Job Training Partnership Act. Students are selected by school counselors, colleges are recruited to participate, and a coordinating board provides organizational support.

Philippines

Under the "Possible Dream" scholarship plan at San Juan College, small monthly contributions by parents combine with a grant from the college to prepay tuition. The student and his or her parents sign up five years before the student graduates from high school and pay $10 a month to the college. The college contributes a $125 scholarship and then invests the funds. The resulting sum pays for four semesters at San Juan College. The program also offers students extensive counseling to guide them through high school and prepare them for college. More than 50 students and families signed up during the first year. Eighty percent of the students were Hispanic or Native American Indians. For more information, contact San Juan De Dios College, Pa Say City, 2772-2774 Roxas Boulevard, Philippines.

Canada

The University of Lethbridge has developed a University Preparation Program (UPP). In this program, the faculty work together with tribal leaders to screen American Indian students. Some of the activities involved include: learning style inventories, personal journals, role playing, simulated games, planning strategies, individual assessment charts, public speaking, group projects, diadic and triadic communication problem-solving group games, student critiquing, combative exercise, designated individual free time, lecture style presentation, homework and tests. The UPP has been successful. A high level of involvement among the American Indian students may be the reason. They grow together, laugh together, and cry together. The involvement between the faculty and the Indian leaders is also positive.

Graduate Programs

In the late 1970s, the National Consortium for Graduate Degrees for Minorities in Engineering, now based in Notre Dame, Indiana, began the first national effort to increase the number of minority students in graduate engineering. Fifty universities and a nearly equal number of business organizations belong to the consortium, which offers competitive fellowships to promising minority students in engineering at any of the member universities. In the summers before and during graduate study, the fellows are employed by the participating businesses. The consortium also recruits heavily by holding conferences and making college visits throughout the country to encourage more minorities to enter graduate engineering. More than 400 fellowships have been awarded — 66 percent of them to African-Americans, 31 percent to Hispanics, and 31 percent to Native American Indians.

Faculty mentors in the Graduate Research Mentorship Program (GRMP) at the University of California at Santa Barbara train graduate students, who in turn mentor undergraduates. The program has been highly successful in getting undergraduates to consider enrolling in graduate school. Participants complete their degrees considerably faster than other students, publish professional papers earlier, and generally are more highly qualified when they enter the job market.

The Minority Graduate Student Locator Service (MGSLS), established by the Graduate Record Examinations Board in 1972, helps graduate institutions and fellowship sponsors expand their pools of minority applicants and helps applicants make institutional contracts. The MGSLS served more that 22,000 students and nearly 250 institutions in academic year 1985-86.

The Council on Legal Education Opportunity (CLEO) was formed in 1968 to increase the law school enrollment of economically and educationally disadvantaged students. Between 1968 and 1979, this

program enabled approximately 2,600 minority applicants to matriculate. Although the entrance examination scores of these students were substantially lower than the average scores, more than 70 percent of these students graduated from law school, passed the bar examination, and practice as attorneys (From Minority to Majority, 1989).

In summary, many people, groups, and institutions must work together to meet the challenges of minority education (From Minority to Majority, 1989). It is also clear that minority groups have been underserved by education. But there are strategies and models for correcting that. Since minority groups seem to have the most acute need for health professionals, the recruitment and retention of minority trainees into health and into UAP training programs involves more than educational issues. The issues, barriers, and suggestions discussed here sometimes address all minorities and sometimes only Native American Indians. However, the application of the information can be made in either case.

American can be a better tomorrow because of the action today. One can only hope that the final chapter on the full participation of minority people in education is yet to be written (Adams, 1988).

American Indian Higher Education Consortium

Bay Mills Community College
Route 1
Brimley, Michigan 49715
(906) 248-3354

Blackfeet Community College
P.O. Box 819
Browning, Montana 56417
(406) 338-5411

Cheyenne River Community College
P.O. Box 220
EagleButte, South Dakota 57625
(605) 964-8635

Crownpoint Institute of Technology
P.O. Drawer K
Crownpoint, New Mexico 87313
(505) 786-5851

D-Q University
P.O. Box 409
Davis, California 95617
(916) 758-0470

Dull Knife Memorial College
P.O. Box 98
Lame Deer, Montana 59043
(406) 477-6210

Fond Du Lac Community College
302 14th Street
Cloquet, Minnesota 55720
(218) 879-0800

Fort Belknap Community College
P.O. Box 547
Harlem, Montana 59526
(406) 353-2205, Ext. 421

Fort Berthold Community College
P.O. Box 490
New Town, North Dakota 58763
(701) 627-3665

Fort Peck Community College
P.O. Box 575
Poplar, Montana 59255
(406) 768-5552

Haskell Indian Junior College
P.O. Box H-1304
Lawrence, Kansas 66044
(913) 749-8468

Little Big Horn College
P.O. Box 370
Crow Agency, Montana 59022
(406) 638-2228

Little Hoop Community College
P.O. Box 269
Fort Totten, North Dakota 58335
(701) 766-4415

Navajo Community College
Tsaile, Arizona 86556
(602) 724-3311

Nebraska Indian Community College
P.O. Box 752
Winnebago, Nebraska 68071
(402) 878-2414

Northwest Indian College
2522 Kwina Road
Bellingham, Washington 98226
(206) 676-2772

Oglala Lakota College
P.O. Box 490
Kyle, South Dakota 57752
(605) 455-2321

Lac Courte Oreilles Ojibwa Community College
R.R. 2, Box 2357
Hayward, Wisconsin 54843
(715) 634-4790

Salish Kootenai College
P.O. Box 117
Pablo, Montana 59855
(406) 675-4800

Saskatchewan Indian Federated College
127 College West
University of Regina
Regina, Saskatchewan
Canada S4S 0A2
(306) 584-8333/8334

Sinte Gleska College
P.O. Box 490
Rosebud, South Dakota 57570
(605) 747-2263

Sisseton-Wahpeton Community College
Agency Village, P.O. Box 689
Sisseton, South Dakota 57262
(605) 698-3966

Southwest Indian Polytechnic Institute
Box 10146
Albuquerque, New Mexico 87184
(505) 766-3197

Standing Rock College
P.O. Box 450
Fort Yates, North Dakota 58538
(701) 854-3861

Stone Child Community College
Rocky Boy Route, Box 1082
Box Elder, Montana 59521
(406) 395-4313

Turtle Mountain Community College
P.O. Box 340
Belcourt, North Dakota 58316
(701) 477-5605

United Tribes Technical College
3315 University Drive
Bismark, North Dakota 58501
(701) 255-3285

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APPENDIX

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